

Christian Men and How Masculine Norm Conformity is Correlated to Their Religiosity

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CHAPTER 1

INTRODUCTION

Sex roles and the Canadian understanding of gender have seen considerable changes in the last century. Also, the influence of Christianity has waned and is rarely seen as the answer to existential questions in modern Western society. Throughout all of these changes, there has been little contemporary research on what males consider masculinity and how this might be reflected in how they express themselves through their faith (Ward & Cook, 2011); this will important to research because there are many school aged boys that are asking these very questions in schools. Therefore, a consideration of how men understand masculinity and express their faith through different ideas of religiosity which may provide insight. Self-professing Christian men, from a variety of denominations that participated in this study.

In Canada, many churches are struggling to attract men, not only leadership positions, but to attend church at all (Francis, 2005). In high-school, many students were working through existential questions of their sexuality, self, and faith (king, 2004). Data was collected on a few different demographic information factors that may influence these people in this study. The MNRI-46 is an inventory that considered nine different factors of masculinity; The NIRO considered three different factors of how people can approach and express their faith through religiosity.

It was important to understand what the majority of men think about masculinity and their faith within the context of a post-modern western world that is influenced by pluralism and a host of alternate ways of conceptualizing gender roles and corresponding identities because of the lack of research in this area. Much of the contemporary psychological research considers minorities groups like the LGBT community, women, visible minorities, or marginalized groups in their research, but it is still important to understand one of the largest and most influential group of society – men. We may then be able to

better understand how less numerous demographic groups may be influenced by a large demographic of individuals that tend to hold positions of power and influence in Canada, such as Christian males.

Mostly, it was my hope that the findings from this study might be used to better serve people in religious communities, schools and the church by helping men to better understand themselves.

Purpose of the Study

The purpose of this study was to add to the growing body of literature about spirituality and religion. As of yet, there is no standard definition of religion and/or spirituality, which makes research difficult to both conduct and understand (Hill et al., 2000). The definitions are further complicated because contemporary usage often uses the two terms as separate entities, but traditionally, they were seen as interrelated and inseparable (Marler & Hadaway, 2002). This lack of definition is a concern because it will affect the accuracy of research being conducted, how the data is communicated, and how readers of published literature will interpret the findings.

Much of the contemporary research being conducted on religion focuses on minority groups like the LGBT community, adding to the growing body of female perspectives, or on the effects of spirituality on health outcomes (Hodges, 2002). This may be because, traditionally, these were marginalized groups in the church due to sexual sin (1 Cor 7:2) and the persecution by Christian communities which opposed different sexualities. Similarly concerning for the sake of accuracy, much of the research being conducted does not separate different religions, but considers all the data as one inclusive pool. This shows little or no consideration that God may be real and how this may factor into these people's lives. (Perrin, 2007)

The lack of research that I find interesting concerns Christian males (Ward & Cook, 2011). There are concerns amongst different churches that only 30% of most congregations are male, fewer men are involved in ministry and they are seeking leadership positions that the bible suggest they should

(Titus 1:6-7; Millar & Stark, 1995). This may be due to masculine role conformity and their expression of religiosity. Men's ministry, which is lacking, is important for the future and health of the church as God's glory is best represented through both men and women (Catechism: 369). Christ Himself, when determining the leadership for sharing the gospel chose twelve male disciples who were hand-picked from thousands of followers (Mark 6:7, Luke 6:12-16). It is important for its own health that the church continues to evolve in a manner that suits both males and females.

I aim to explore the relationships between masculinity role conformity and male expression of religiosity of Christian men to see if there are any connections between masculine sense of religiosity and their belief in what is to be masculine. As of yet, this appears to be the first time that this research has been done. Some studies on masculinity have shown that there are significant differences between the worldview of Christians and non-Christians about what is masculine (Parent & Moradi, 2009). The idea for this research has come from working in religious schools and questions that students and church goers have asked about their faith and sexuality. It is a small portion of a large puzzle, but one that is important to these persons and institutions.

Rational for Research

Psychology has a reputation for being anti-theological (McMinn, 2009). It is the study of the psyche, and the processes therein. But, for some people, a spiritual world is a core part of their understanding of the world around them-a subjective filter of how to process motivation, the world, and all relationships. A theological understanding of the world is in direct opposition to post-modernism and a constructionist understanding of the world; a Christian worldview is based on the belief that God exists and is a part of everything, which includes our understanding of ourselves and the world. While we may construct our own subjective understanding of the world around us, most Christians believe that the only objective understanding of humanity comes from God. Christians believe that a better

understanding of the world, ourselves, and ultimate (or objective) truth comes from a better understanding of God through his word, revelations from the Holy Spirit, and examples of the predecessors of the faith.

As a professional group, psychologists that will work with a very diverse cliental pool, religious and spiritual beliefs have been almost ignored until lately. McMinn (2009) found that 90% of psychologists felt that religion was a very important part of understanding people and cultural diversity, yet 54% said that religion had no place in their life. This may explain why there has been less research on the Christian men, than with other people groups. It is important that a greater understanding of the male Christian experience is researched through the psychological lens, so that we better understand how religious beliefs affect everyone's lived experience.

Though they may ask different questions, Perrin (2007) believes that it is as important to research 'Christian Spirituality' (his terminology) as it is to research any other of the Human Sciences, including psychology, anthropology, or sociology; they are all trying to understand the human experience. The simple fact is that the theotic worldview of Christians will lead to different questions about the human condition, and this may require different questions for research or analysis. Perrin uses the example that sin and grace are central to a Christian worldview, but this lens is infrequently used in anthropology, Chemistry, or other scientific lenses.

A conflict between understanding religion and science often arises because western science has developed the mythology that it is value free and unbiased, and that religious belief may infect this basic premise. Perrin (2007) argues that it is problematic to study the human experience when ignoring something that can be core to the one being studied. Ripley (2012) argues in corollary, and expresses that not only can Christianity and Psychology unite, but, they must if we are to better understand the individual life experiences of people with religious beliefs. Even when researchers are studying

spirituality, the researchers understanding of spirituality could be very different from the Christian understanding (Perrin, 2007), therefore leading to inaccurate conclusions about the data. A better understanding of the human experience of religious people requires a different lens to understand them by better phenomenology, tools, and more specific research.

There is an interesting phenomena developing as there is very little research done on specific religions. Most of the current research will group people of varying religions as one demographic. Many people that have strong religious convictions, believe that their particular beliefs are true (anti-post-modern). This can make research degrading or insulting to them. Just as people will replicate studies in different regions or countries to see how universal their findings are, we should consider different religions as different regions since people raised in the different faiths may show differing trends as well. For this research then, the focus will be Christianity, specifically, to determine if there are correlation between how men perceive their masculine sex roles and how they express their religiosity.

The Questions Were:

1. What is the connection between male masculine norms and their level of religiosity?

The church has been attracting more religious women than men (Francis, 2005), I am curious what religious norms fit what men consider to be masculine and what are unacceptably non-masculine norms.

2. Is there a difference between male masculine norms and religiosity are expressed amongst different congregational settings?

Much of the research into Christianity does not consider different denominations (Perrin, 2007), I wonder how the church people attend represents either that they grew up in a denomination or chose a church to attend represents their view of masculinity.

3. Is there a difference between masculine norms and religiosity as per church attendance, marital status, and other demographic variables?

There can be trends found through demographics, and I want to consider this through Fowler's (1981) work on a person's development of spirituality and Christianity

Limitations

This study's limitations may have affected the results obtained from the measures used and therefore impacted the reliability of these findings. More specifically, a small homogeneous sample was utilized composed of predominantly Baptist and Mennonite participants, most were 50 years of age or older, and almost all had children. These two church congregations were located in cities from similar geographic regions. Typically, both Mennonite and Baptist colleges tend to have similar theological teachings in the areas being studied with both of these churches having similar congregational demographics that opted to participate in this study.

Given that the sample was composed primarily of men from Baptiste and Mennonite faiths, it may be worth investigating how these denominations and corresponding cultures contribute to intrinsic religious orientation, which they scored the highest for, and why the effect was not observed for extrinsic or quest orientation. Results from the ANOVA are supportive of denomination contributing to scores on the intrinsic orientation index, suggesting that how one approaches their religious faith is affected by their denomination – though this is a very small sample and as a result these findings may not be applicable to Baptiste and Mennonite males in general.

The quantitative measures used may not have been the best tools for the questions asked. There were many side comments written on the questionnaires. Until the concept, or more importantly, the

definition, of religion and spirituality are standardized, I learned that various forms of qualitative inquiry may prove to be better approaches to answering these questions.

Definitions

Please note that some of these definitions will not be agreeable to all persons. Throughout the research there are many ways in which faith, worship, spirituality, and religiosity are used by different authors. This is the same for discussions on masculinity, sex roles, sex, and gender. This is further complicated through the integration of all these nebulous concepts through Christianity and academia. The following definitions are for when I am writing personal thoughts and interpretations, but I have tried to stay true to the words used in the relevant studies in the literature review which may, at times appear incongruous but was done to maintain the spirit of how the authors used the concepts in their research.

Sex and Gender: “*Sex* is used to refer to biological autonomy, while *gender* refers to the psychosocial meaning of the biological distinction” (Muehlenhard and Peterson, 2011).

Religion: Religion is a collective set of beliefs and practices that are “institutional, formal, outward, doctrinal, authoritarian, and inhibiting expression” [sic] (Hill, 2003).

Spirituality: Spirituality can be seen as the search for the sacred (Pargament, 1997). It should be noted that many Christians shy away from the term spiritual, as they do not want to be connected to any form of pagan spirituality. Shneiders (2002) suggested that the term “Biblical Spirituality,” may be more accurate for Christian believers, as their belief in the bible is intrinsically connected to their spirituality.

Communal worship: Communal worship occurs when believers come together to worship as a community, such as church services or other gatherings.

Trinity: Christians believe (Grudem, 2004) that God is one being, but has been expressed in three separate beings: God the Father, Jesus Christ, and the Holy Spirit. God the Father resides in heaven, maintains all creation and intercedes when He sees fit. Jesus was God in the flesh, born to the Virgin Mary, and was sacrificed for the sins of all; this sacrifice allows anyone who accepts this sacrifice for their sins to go to heaven. The Holy Spirit is the gift of God that resides in Christian believers that helps them to grow and become more like Christ.

Church (Christian): The church has varied definitions. The first is that it is a building that Christians go to worship, but can also have more uses like renting out the space for meetings, gatherings, sports, or weddings. The church can also be used to define the collective body of believers, either a specific denomination or all people who follow Christ.

Evangelical: According to Stackhouse (2007), the Evangelical movement has six components: It is Orthodox (supporters subscribe to the main tenets of the church to which they belong), Crucicentric (focuses on preaching of Christ on the cross), Biblicist (God's written word is the supreme guide for life), Conversionist (followers believe that everyone must trust Christ for salvation and cooperate with God for spiritual growth), Missional (bringing God's word to the world is a priority), Transdenominational (denominations matter less than advancing the Kingdom of God).

Denominations: Denominations are groups of people that all profess the Christian faith. Some of the main ones are: Catholic, Protestant, Anglican, Lutheran, Baptist, and Mennonite, but there are many others. There are some differences in how to interpret the bible, history, and future purpose of the church. These differences in beliefs have made considerable divisions in the church.

Marriage: Marriage is man and a woman who have made a profession of intent to the community and God of life-long commitment and servitude to God, each other, the church, and their family (Piper

and Grudem, 2006; Grudem 2002). In Canada, any two people can be legally married. Depending on the province, if two people are cohabitating, and are intimate, they may be classified as common law which is legally similar to marriage.

Singleness: Singleness is a time when a person is not married.

Abstinence: Abstinence is a time when a person is not sexually involved with another person until they are married. To be abstinent is not the same as asexual. It is a choice about how to use their sexuality.

This may be for a person's entire life. For example, Catholic priests vow to practice this for their entire lives.

Organization of Chapters

This thesis is divided into 5 chapters. Chapter I is an introduction to the study and defines the terms that will be used throughout. Chapter II includes a literature review that focuses on masculinity, religion, and spirituality. Chapters III and IV examine the methodologies used and the results of the study. Finally, chapter V is the discussion of the research.

CHAPTER TWO

REVIEW OF THE LITERATURE

Biblical Definitions of Masculinity

For many reasons, different churches have different definitions of masculinity. The church is made of people, most are well intended, many believe in the message of the bible but some do not, some grew up going to a church while others came to faith later in life, everyone is at a different stage in their own journey, and everyone is influenced by the world around them. I propose that the feminist and the post-modern movement has had a strong influence on all churches (Cour & Hvidt, 2010). This influence has called to question many traditional practices of the church which includes sex roles, ordination, leadership, sexuality, marriage, and a myriad of other topics. It can be difficult to define masculinity, but many Christians believe in the authority of the Bible. As such, some definitions can be created using the Bible. It is important to note that the Bible uses the dichotic definition of sexes for humans. The Bible records how God created humans, male and female, and this is how many that profess to be Christians have traditionally understood sexuality. (Gen 1:27, Gen 5:2, Mark 10:6).

This study is dealing with highly controversial, and nebulous concepts like faith, religion, and sexuality. To cover as much of these difficult concepts, I'll consider: teaching of sexes by denomination, the difference between religion and spirituality, what is Christianity, conceptual differences between the sexes for Christians, how individual personality differences affect beliefs, how different places in spiritual development affects beliefs, are there congregational differences, and lastly, how different places in the life cycle can affect where one is in their belief structure. These areas are included because they represent some of the largest areas that need to be defined and understood to begin this conversation.

What Many Christian Denominations Teach Regarding the Sexes

The Christian church is a large and complicated network of different groups of people, different cultures, differing theology, and history. It is sometimes nebulous, mysterious, complicated, in conflict, horrible, loving, and beautiful. Many churches do not publish their theological stances, and have little theological underpinnings to what is being taught and a large number of preachers do not have a good understanding of the history of the church or Hebrew/Greek. This has made finding one definitive definition of what masculinity is through a religious paradigm very difficult. So, some of the most widely accepted work of a few of the largest churches' professions of faith, that has been published on this matter, will be used. With that said, many Christians have not read any theology, let alone which pertains to their own church, creating a much less homogeneous belief system than one might believe.

The Catholic Church is one of the largest denominations of Christianity, and its theology has been published in the Catechism, which is supposed to be the core beliefs of all its branches of the Church (known as Rights in the Catholic Church). Sections 369-371 of the Catechism decree that man and woman are different, but equal, and it takes both sexes to fully show God's glory. When God made woman from man, it brought man great love and joy thus allowing man to see woman as another "I" and allowing man and woman to share the same humanity. God was not made in man or woman's image, but, man and woman were made in His image; God is sexless. The Catholic Church does not have a specific statement about what masculinity is, but professes that men and women are different and that both are needed to understand to show God's wisdom and glory.

Since the Protestant Reformation, started by Luther in 1517, many churches have come into being while others have fractured or changed. The word protestant is often used to describe all non-Catholic churches (though this term is less often used by the Anglican Church). There are many

different churches that would fall under this category, Baptist, Lutheran, Mennonite, United, and so on. There are also many independent churches that are not connected to other churches on a local or international level. It is not possible to represent all of their views within the scope of this literature review. It is important to note, however, that the work of some theologians is widely used in many mainstream theology and divinity programs that will represent many of the non-Catholic churches in Canada. Piper and Grudem (2006) are doctorate theologians and pastors who have written some of the most used textbooks in evangelical pastor and leadership training programs. Together, they have written a systematic theology book on the topic. In systematic theology, the belief is that the Word of God is the highest authority of truth, so to answer any question, they find everything that the Bible says about the topic and then come to a conclusion to their question. This approach relies very little on church tradition, which differs it from the Catholic Church, or current social trends, which differs it from the United Church. There can be different views of masculinity, however, many of the evangelical men that will be a part of this study will be trained under this paradigm through either pastoral training or through their pastors. After an extensive review of the Bible, Piper and Grudem have defined Biblical ‘manhood’ as follows: “At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships” (p35). They continue to say that this definition is not exhaustive, but is the foundation for mature masculinity within the Christian community. Grudem (2000) wrote a widely used theology text that covered many areas of theology. He did not write specifically to what is masculine, but he wrote on ‘man as male and female,’ and the separation of the sexes. Grudem’s (2000) ideas were that only as male and female can God be represented in His full glory through humanity, for three reasons: 1. Both sexes are equal in their personhood and necessary for each other. 2. People were not created to be alone and most were not created to be single. 3. There are differences in the roles for which we were created to participate, and

there is a sex division of authority. This can be in authority, responsibilities, and other roles.

Kostenberger (2010) agrees with all three of these points but puts considerable emphasis on: “getting married, providing for your family, raising children, leading, making wise decisions and being righteous, contributing to society, being understanding and respectful, and being courageous” (p.154). Men in the Christian church will have been raised to believe that they should fulfill multiple roles. In other words, men act to serve their family and community, with most getting married and raising families but all should serve their community through the gifts that they have been given. In Christian theology, there is often an emphasis on men being protectors and providers for their families and others.

There have been some criticisms about even trying to define current masculinity since men have done a poor job of looking into and interpreting masculinity for themselves (Brandt, 2009). Much of the definition of what it is to be a man has come from the cultures and groups that hold power, and the social trends of the time (Brandt, 2009). Brandt makes the argument that the common view on male masculinity is currently locked into four archetypes: king (the leader), warrior (violent and aggressive), lover (passionate and self-centered), and the magician (the wise man). Most men do not fit into any of these archetypes, actually, almost none do explicitly. He suggests that more conversation among men need to be made to garner a deeper understanding of the nature of masculinity. Connell (2005) agrees with this, but suggests that hegemonic masculinities prevent the development of a better understanding of masculinity, and considerable discussion still needs to be made. A stronger understanding of masculinity can help us to better socialize young men into being healthier persons, both socially and spiritually. This can lead to a better understanding of faith, relationships, and society.

Religion and Spirituality

Religion and spirituality are concepts that can have a deep and personal significance for many people. People have concerned themselves with existential questions throughout human history. The

pyramids, the Tora, or the Mayan temples are a demonstration of the human search for meaning through the divine, but these definitions are changing in the United States (Hill, 2003). In the Western World, the Christian Church provided those existential answers. Historically, the two terms, religion and spirituality, were almost interchangeable. The definition of spirituality has changed significantly over time. Once, it was intrinsically entwined with religion, even rhysonic in nature since it was believed that spirituality could not happen without religion. Now, many people feel that they can be both secular and spiritual since the journey to personal fulfillment is truly personal and does not have to include a collective, or religious, attribute (Koenig, 2008).

Hill (2003) suggests that religion and spirituality are related and inseparable concepts, making a concise definition of each difficult to attain. Pargament (1997) suggested that spirituality can be seen as the search for the sacred. This search may be in a traditional or a non-traditional religious institution. The sacred is something that is set apart from the ordinary (Hill, 2003). The sacred may be God, transcendence, or ultimate reality. The sacred may be the intersection in the understanding of how religion and spirituality is connected. Religion is becoming more connected to a system of ideas or an institution that is formal, doctrinal, authoritarian, and inhibiting of personal expression and freedom. Spirituality, on the other hand, is personal, subjective, emotional, unsystematic, and supportive of personal expression (Koenig et al., 2001). In the United States, the ideas of religion and spirituality are often seen as dyadic and mutually exclusive.

Koenig (2008) suggested that it may be best to consider religion and spirituality as different, yet nebulous, concepts that are still developing. Much like a simple Venn Diagram, the two can be seen as separate concepts that have connecting points. The polarization of the two concepts is problematic. First, all forms of spiritual expression happens, and is influenced, in a social context (Hill et al., 2000). This is ignored if the definitions are separated into institutional and individual, which denies the

connection of the individual to any institution. Similarly, most religions are interested in influencing the individual through personal experience with the goal of reaching The Sacred. Second, the definitions give an implicit sense that spirituality is good and religion is bad. This over simplification ignores the potential benefits and downsides of both of them (Hill, 2003). Third, most people experience spirituality through religious organization, making measuring two completely separate constructs difficult (Marler and Hadaway, 2002). Similarly, people who are independently spiritual, but not religious, may be overlooked in research due to the difficulty in recruiting them through institutions. Finally, since many of the measures of religion and spirituality look at both individual and institutional domains, this may lead to needless replication of concepts and measures; we may be repeating research already done and calling the results something new (Hill, 2003).

It is difficult to compare studies about spirituality when the definition appears to still be fluid in meaning, which can be confusing for researchers. Koenig (2008) attempted to discuss some of the problems with different spiritual measurements; many spirituality scales tap into positive psychology, making research into the connection between mental health and spirituality flawed, like the popular spiritual well-being scale (Paloutzian and Ellison, 1982). Tsuang (2008) quickly published a rebuttal explaining that Koenig (2008) misrepresented Tsuang's research in a published article, because Tsuang's definition of spirituality in health care was different from the definition that Koenig was using for research. It is possible that different definitions of spirituality will need to be considered for different areas of study, but this makes the issue more confusing when researching spirituality. This can lead to miscommunication, flawed conclusions due to inaccurate information, or even that some research will not be considered by other researchers studying the same concept. Koenig (2008) suggests that for health care, as broad of an understanding as possible should be used so that no person feels discriminated against. It is also possible that a person's spirituality can be considered in terms of

degrees. This allows everyone to be considered spiritual for research purposes (Koenig, 2008). The debate about how to best understand the spiritual, what this means to an individual person is, and the effect it has on his or her life, is continuing.

Reflexive spirituality (Besecke, 2001) is to engage in an intentional and critical assimilation of different religious ideas and be able to assimilate them into one's spiritual outlook. It is being open to discussions on topics to better understand the positions of others, and through that, your own position, which may cause your understanding to grow. This helps a person to create meaning in his or her lives by connecting to others through a shared language. Besecke argues that the major crisis in modern society is a lack of meaning, but this meaning can be regained through shared discourse and a common language. Victor Frankl (2006) framed this lack of meaning that many people feel as an "existential Vacuum." The cure, he argued, was a more personal journey with a task to accomplish instead of simply developing a collective language.

"One should not search for an abstract meaning in life. Everyone has his own specific vocation or mission in life to carry out. A concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as his specific opportunity to implement it." (pp. 108-9)

Similarly, an old Christian phrase, "a protestant work ethic," comes from the older expression: "I live to work, not work to live." This suggests that some people find their meaning in life more through living for God by the work that they do, and less in being able to communicate their ideas to other people. There is a diverse discussion about what meaning a person finds through his or her spirituality.

There are still areas of growth for the study and research of religion and spirituality. Koenig (2008) is suggesting that there are three concepts that need to be considered when conducting research in this area: religion, spirituality, and secularity. For this to be done effectively, measures need to be

developed that consider the independent factors of all three constructs. Hill (2003) expresses concerns that current instrumentation is not sensitive enough to understand minority religious groups since most measures are made for protestant Christian testing. Hill is also concerned that almost all testing in this area is through subjective self-reporting pen and paper tests and wants to see more objective means of measurement used, where more of the data is taken by the scientists. Most research focuses on how spirituality and religion often have a positive effect on health, but there are many times that people come to faith because of poor health or life circumstances; other people, lose their faith during times of loss (Hill, 2003). There needs to be more research on how health affects religious and spiritual wellbeing (Hill). There may need to be a change in how we test, and what we test, in future research.

Christianity

To be a Christian, literally means to be a Christ follower, or more accurately, a follower of the Anointed One. The simplest, most widely accepted, and oldest set of Christian beliefs are expressed through the Apostles Creed (Anderson, 2010). There are other creeds, many different theological understandings, different denominations, other religions that use the Bible, but, this creed is the backbone to the Christian belief and before the split of the Catholic and Orthodox Church. As with most organizations and religions, there have been many disagreements about theology and doctrine. The first major split in the Christian faith happened in 1054, which created the Eastern Orthodox Church and the Catholic Church. Later, a monk named Luther nailed a list of ideas that he felt was wrong in the Catholic Church to the door of a church in 1517; he was excommunicated from the Catholic Church and is now, often, seen as the person that started the protestant reformation. From that point on, there has been a considerable amount of new denominations that have formed. This includes denominations like Baptists, Mennonites, Lutheran, and the Anglican Church. The theologies and goals of different denominations can widely vary.

Sex Differences

Research typically shows that there are sex differences in how men and women experience and connect to religion. Overall, men are less religious than women (Sullins, 2006; Stark, 2002). For church attendance, there is a pretty consistent 70% female to 30% male split (Lummis, 2004). Lummis suggests that this may have been consistent over the last three centuries. Carroll (2004) would concur that this has been a trend in most places, though not all, but suggests evidence as far back as the 1600's. Lummis (2004) offers two common explanations for this difference. The first is that services have become more catering to women and will continue to do so as more women are moving into leadership positions. The second is that women are more inclined to the communal worship style and church sponsored social events. These two positions comprise the majority of research that focuses on gender related differences associated with religion and spirituality in contemporary society.

Thompson (1991) suggests that gender role socialization may explain the differences. It is possible that men are taught to avoid feminine behaviors, and the relational and community orientation of religious practices. Men are often taught to be independent, strong, dominant, competitive, and risk-taker, whereas many religions promote the authority of God, submission to God, cooperative religious activities, emotional expression, group involvement, and admission of failings (Harris, 1997). These religious characteristics are similar to traditional feminine activities and oppose masculine socialization. Research shows that men who have more feminine characteristics tend to also be more religious. Thompson and Remmes (2002) have found that a feminine orientation was positively correlated with higher religiousness, fewer doubts about their beliefs, more frequent prayer, and more involvement in their church. Sherkat's (2002) findings concur since heterosexual women and homosexual men are significantly more likely to go to church than homosexual women and heterosexual men. In a study that

compared the genetic and social influences between a child's and a mother's religious attitudes, Eaves (2008) found that only 10% of variance was accounted for by genetics, however, the effect of socialization and familial rearing could account for 50% of the variance. How a person, male or female, is socialized can affect his or her religious orientation.

Another popular theory is a hybrid between the physiological and sociological. Stark (2002) makes this argument based on the growing body of research that suggests that high-risk behaviour and criminal activity are, at least in part, based on physiology. He suggests that similar to criminal behaviour, male orientation to religion is not purely socialization, but is also due to biology. This is not the same as cause and effect, but some men may be more inclined to a religious orientation and it is the environment that would help them to express or repress it. When researching men and women who are committed to ultra conservative Judaism, Sands (2007) found that the men were insecure about their weak language skills and learning difficulties, whereas the women were excited to learn and be a part of the community. Being in a vulnerable and ignorant position was anxiety inducing for many men and they were less likely to participate.

Millar and Stark (2002) have found some strong arguments against socialization: (a) There are consistent discrepancies between the prayer lives of men and women, even after 25 years, suggesting that even in a changing climate of how the sexes are gendered, there is still a sex difference. (b) They also found that gender difference in religiousness was higher in more liberal communities, suggesting that in places that had less firm ideas of sex roles and their socializing effects, women were still more religious. (c) And lastly, they found that in areas that had strong sex role socialization, women were less religious than their liberal peers.

Another possible suggestion comes from Kanis (2002) who suggests that men and women may experience the world differently partly due to socialization, but also because male and female bodies are

different. Theobiology suggests that the different embodiment of being male or female means that men and women may have a different spiritual or religious experience from each other. This can be due to biological difference that will include neurological makeup of the brain, the differences in hormones, or how the world can be interpreted through physiological differences. This may affect all parts of their religious experience, from communal worship (worshiping as a group like a church or a small group study) to their scriptural understanding of the Bible (which may have different interpretation of scripture and connection to the characters within). Women appear to be consistently more religious than men are through the numbers of people that attend the church or the numbers of women that profess a faith (Miller and Stark, 2002; Miller and Hoffman, 1995). Harris (1997) has also suggested that men have consistent faith priorities to when they feel more spiritually secure, and only one of the ten involve communal worship in this sense of security.

In contrast to many of the other research that has shown that there are sex differences between men and women, Simpson, Newman, and Fuqua, (2008) considered both the sex of the participant, gender, and religious attitudes and found no difference. After testing almost 200 adult Christians from the southern United States, they found no statistical significance between sex or gender orientation; this suggests that sex differences in the psychology of religion are not as clear as assumed. Miller and Stark (2002) have also found similar results when considering gender attitudes, religious attitudes, and beliefs. They suggest that a new model that considers the risk taking behaviour of men should be considered, not the religiousness of women: Women are more religious than men to the extent that being irreligious constitutes risk-taking behaviour (Miller & Stark, 2002; Miller & Hoffman, 1995). Francis (2011) suggests that gender orientation is the strongest predictor of attitudes toward Christianity and can account for all the variance seen; it explains gender orientation of attendees, feminine orientation of

pastors, and religious attitudes (Francis, 2011). More research needs to be done considering sex, gender, and religious attitudes.

Personality

One of the topics that has been heavily researched is the correlation between personality and religion. This research will not consider personality due to time constraints; however, it is important to understand that there appear to be trends that will most likely affect the data attained. Without a control sample, it will be very difficult to ascertain how the data has been impacted by the individual personality traits.

It appears that one of the most common ways to understand personality comes from the Big Five theory. The big five aspects of personality are: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness to Experience. Saroglou (2002) has found that intrinsic religiosity was connected to Extraversion, Agreeableness, and Conscientiousness, while extrinsic religiosity was positively correlated with Neuroticism. Kosek (1999) found that both intrinsic and quest aspects of religiosity were connected to the qualities of Agreeableness and Conscientiousness, while extrinsic religious orientation was linked to Extraversion. Little has been researched in the contemporary concept of quest religiosity, but Saroglou (2003, 2002) has found that spirituality and emotional stability was positively correlated with Extraversion, Agreeableness, Conscientiousness, and Openness; they were negatively correlated with Neuroticism. He also found that there is a negative correlation between openness and fundamentalism, and that a high level of extrinsic religiosity is connected to high Neuroticism which was supported by Maltby, (1995). Yonker's (2012) meta-analysis supports that there is a high correlation with Conscientiousness and Agreeableness for those that are religious. Overall, there appears to be a trend that the Intrinsic orientation is correlated with Agreeableness and

Conscientiousness; the Extrinsic orientation is correlated with Neuroticism; spiritual meaning is correlated with Extraversion, Agreeableness, and Conscientiousness, but has a negative association with Neuroticism; and the Quest orientation is correlated with the Neuroticism and Openness but negatively correlated with Conscientiousness (Henningsgaard & Arnau, 2008). Personality can be a factor that affects a person's religiosity and their desire to connect to a greater force, assuming it exists.

Spiritual Development Throughout the Life Cycle

A person's identity changes throughout his or her life cycle. It appears that their spiritual development can also change throughout one's life cycle. Loosely based on Erikson's model of psychosocial stages, Fowler (1981) developed a model that focuses specifically on stages of faith. It is a model that grew from interviews with people of ages from four to 88, men, women, and children, different Christian denominations, agnostics and atheists. This source is older, but the theory is still often used in contemporary research, and is often cited in published material. As I will consider the different ages of participants in the discussion to better understand the data, it is important to have an understanding of how people may approach their faith. There are some suggested age frames, but age is not a direct indicator of spiritual growth. Many people will not pass the third stage, if they get there.

Fowler's Stages of Faith (Fowler, 1981)

1. Intuitive-projective faith (age three to seven):

The child is often aware of social taboos. Sex and death are two concepts that a child learns in this time. Kids have varied, exemplified stories of faith and fluid ideas that are vastly influenced by adults. There is often no logical thought pattern. Imagination is first produced during this age, and eventually, the child will develop concrete operational thinking.

2. Mythic-Literal Faith (seven to adolescence):

Beliefs are internalized as literal, as are moral rules and attitudes. Much of the child's understanding comes through narrative and story. Usually, the child can gain literal meanings from the stories but has yet to gain the ability to be reflective. Often the move to stage three comes from having to work through contradictions in the stories that can lead to new meaning.

3. Synthetic-Conventional Faith (adolescence):

The adolescents' world now extends beyond just their family to include others such as friends, media, or co-workers. Faith must synthesize identity, values, and information. This is a stage where many people will remain for their entire life. One's faith can still be strong, a part of one's identity, and meaningful. There tends to be little self-reflection or challenging of one's belief. Authority figures are automatically trusted, and there is little desire to challenge the system. Moving to stage four usually comes through serious clashes of ideals, sanctioned leaders doing something contradictory to the belief system, or changes in policy that were once seen as unbreachable.

4. Individuative-Reflective Faith (transition from adolescence to adulthood):

This is the time that a person makes his or her faith his or her own. One takes responsibility for one's lifestyle, choices, and beliefs. This often happens in early adulthood, but it may not happen until later, or for some, never. This tends to be a demythologizing stage that changes symbols into reality, has considerable self-reflection, and separates the self from the collective. In some ways, the faith becomes simpler and clearer, and is full of clear distinctions and absolutes.

5. Conjunctive Faith (unusual before midlife):

This stage involves a greater honesty with self. Much of what was repressed during stage four is now integrated into one's self. The need for absolutes tends to give way to comfort with paradoxes and contradictions. These people tend to recognize the prejudices, unconscious myths, ideal images, heuristics and the like that tend to build in us through social class, religious traditions, ethnic groups, or

so forth. In stage five, people are ready for closeness to things that they used to find threatening, and they can appreciate symbols, myths, other religions, and rituals, which many people in stage four tend to find threatening.

6. Universalizing Faith.

Achieving this stage is very rare. People in this stage tend to see all people as their community, and as such, tend to shake up systems that oppress other people. Often, they become martyrs and many are more appreciated after they have died than when they were living. They are the incarnators and actualizers of an inclusive human community, and can usually get along with people of all faiths and walks of life.

Difficulty with Testing Constructs

There are concerns with the testing constructs that are currently being used to understand faith, belief, religion, and spirituality in people's lives. Perrin (2007) argues that religions often deal with what people ought to be rather than what people actually are which conflict with what psychology can test for. Thomas Leahey (2005) makes the undisputable point that: “‘physics envy’ still leads mainstream psychologists to entertain the ‘fantasy’ that a bias-free Newton will arise among psychologists and propound a rigorous theory of behavior, delivering psychology unto the promised land of science” (p.166). However, this is unlikely to happen. Yonker et al. (2012) concur because spirituality and religion are active personal devotions and quests that are passionately sought after in a self-acknowledged framework of a sacred theological community.

Yonker et al. (2012) also criticize the tools being used because they found that despite the increased preference for spirituality in research, religious items better predicted both salience and reduced risk taking behavior – this questions the notion that spirituality is the truest indicator of

searching for meaning in life and the relationship with the sacred. To measure spirituality, there may need to be different testing constructs that need to be developed, which includes qualitative and quantitative methods, to better understand this aspect of people's experience.

There is also a conflict in worldview between Christian researchers and secular researchers, even if they are trying to research the same topic. Perrin (2007) argues that researchers of Christian spirituality need to have a different set of assumptions, for example, the inclusion of the Holy Spirit, which is the force behind growth, maturation, and conversion. Perrin (2007) goes on to argue that there are going to be branches of psychology that may not be compatible with theistic beliefs. It can be difficult for non-believers to understand the world view of theistic beliefs as Perrin details:

“In determining the congruent or incongruent expressions of human life in the case of a particular individual with respect to the established norm, the therapeutic psychologist may recommend certain behavior modifications, attitudinal shifts, exercises, or other forms of remedy. But he or she, dealing with the individual in this strictly empirical forum, is unable to deal with or entertain the questions of the individual focused on authentic or absolute meaning, transcendence, authenticity, or the ultimate good in human life. Typically, these are questions that deal with the spiritual dimension of human life: that is, spirituality and/or religion.” (p. 177)

In the United States, Delaney (2007) found that many adults believe in God (95%), claim an affiliation to a religion (94%), and say that their religious beliefs are very or fairly important in their lives (85%). When doing a survey of random members of the APA, McMinn (2009) found that 54% of psychologists say that religion has no place in their lives; it may be assumed that some psychologists may be unable to appropriately help people that have different worldviews than their own (McMinn, 2009); we all have beliefs and value systems and these will affect our lives and work:

“Understandably, religious views and spiritual attitudes reflect an inner domain that is not directly observable, and therefore not measurable. The psychologist or psychotherapist who is not trained to deal with this dimension of the self—or, more importantly, who is not dealing with this dimension *of his or her own life*—may feel ill equipped to allow material from this level of the client to enter into the therapeutic process. But the point is, whether the psychologist speaks to this dimension directly or not, the framework out of which he or she works will, inevitably, involve an implied belief and value system. Because of this, therapeutic processes may operate as covert religions and spiritualities. It is these frameworks that need to become explicit in our use of psychological theories. As with the human sciences in general, psychologies operate within epistemological and ontological frameworks that ultimately come to bear on the life of clients. This is no small issue,...

(Perrin, 2007, pp.178-9)

Shults (2012) goes even further when suggesting that both psychology and theology need to be considered in forming a new branch of research, like clinical or evolutionary psychology, for this field to better understand what they are researching. It may lead to the development of better tools and research on the topic of religion and spirituality.

There are many difficult concepts to explore in the literature of this study. What is masculinity and what is the difference between religion and spirituality come first. But, as this study looks at Christian men, trying to find biblical definitions are important. What it means to be a Christian was considered being most of the people studied consider themselves Christian. Sex differences were considered being that this study asked males, and assumes that there are differences between a dichotic view of sexes. Personality and age may have affected the results of the study, so they were also considered. Lastly, there was a consideration for the ability to test for the nebulous conceptus of sexuality and faith. There

was an effort to understand difficult concepts is this paper. In trying to understand masculinity and religiosity, the author used two different paper and pen surveys and a demographic sheet.

CHAPTER THREE

METHODOLOGY

Participants

The sample was from two churches in a Midwestern Canadian city of different denominations, which largely Baptiste and Mennonites were sample. Different denominations tend to have different parts of theology emphasized, and the leaders in these two churches were trained at different schools of theology, and in different countries. The original plan was to target larger churches with the expectation that they would produce more volunteers. This not being possible, participating churches included one Baptist Church and one Mennonite Church, but was not able to work with a Catholic Church as had been hoped.

Although a much larger group of volunteers was preferred (60 to 100), 32 were eventually located. Notices were placed in the churches' weekly updates and on posters. Additionally, the pastor or priest of the church was asked to make an announcement during the weekly service with their congregation.

I had provided coffee and doughnuts for volunteers when they are filling out the inventories. I had all three inventories in an envelope, plus a consent form. I had welcomed and thanked the participants for their time. Before they started, I explained informed consent and that they were free to leave at any time. The inventories were completed in about 15 minutes to complete. I waited outside the door, and as the participants left, I collected the sealed inventories for later analysis.

Materials

I used two standardized and normed instruments, and a demographics sheet. Permission was given from the creators of the instruments with the agreement that I send them a copy of the data I

received. One instrument had looked at the individual attitudes that the men had about masculinity, the other was used to better understand the priorities that the individual men have about religious practices.

CMNI-46

The Conformity to Masculinity Norms Inventory-46 (CMNI-46; Parent & Moradi, 2009) is a shortened inventory that has been adapted from the Conformity to Masculine Norms Inventory (CMNI; Mahalik, Locke, Diemer, Ludlow, Scott, Gottfried, & Freitas, 2003). It uses a 4-point Likert scale to understand male sex role conformity. The items reflect 9 categories that come from a 46 item questionnaire. The 9 inventories are as follows:

1. Winning - looks at how important it is to win against other males.
2. Emotional Control – looks at attitudes about when it is appropriate to show emotions or restrain them.
3. Risk-Taking – looks at risky choices like dangerous sports or business transactions.
4. Violence – looks at how masculine it is to attain power through the use of force.
5. Power Over Women – looks at both intimate and professional relationships and the power dynamic between men and women.
6. Playboy – looks at numbers of sexual partners and attitude toward sexuality.
7. Self-Reliance – looks at how willing the person is to accept help from others.
8. Primacy of Work – looks at the importance of career over other factors in the participants life.
9. Heterosexual Self Preservation (formerly called Disdain for Homosexuals) – looks at how important it is that other people understand that the participant is heterosexual, and other people cannot confuse him with having any other sexual orientation.

NIRO

The New Indices of Religious Orientation (NIRO) was developed by Dr. Francis (Francis, 2007) to study individual differences in religiosity. It uses a 4-point Likert scale to tap into three different areas of religiosity. *Extrinsic Religiosity* considers how compartmentalized people's religion is, the connection they feel to the community in communal worship, and the social gains from being religious. *Intrinsic Religiosity* considers how integrated people's faith is in their entire life, to what extent church helps them feel closer to God, and to what extent their faith has value in itself and they do not seek social gain through it. The last factor is *Quest Religiosity*. This factor deals with existential questions, embracing of self-criticism, openness to change, and readiness to embrace new perspectives. A person can be high in all three factors, low in all three factors, or high in one or two factors. There appears to be a strong connection between intrinsic and extrinsic religiosities, but the quest factor has shown to be less predictable (Francis, 2001). Francis also found that there is a significant difference in responses between people who considered themselves to be a Christian and those who did not self-identify with Christianity. The NIRO will be used to determine the participant's Religious orientation.

Design and Procedure

The design of this study included two likert scales, one to measure perceptions of masculinity and the other to measure the participants perceptions of religiousness. There was also a demographic sheet that looked at basic information like age and denomination. The design was simple but did use measures created by psychologists, and tested for validity.

To gain participants I spoke to pastors of two different churches in the area and put up posters. For those that volunteers I offered coffee and donuts. As they arrived I explained confidentiality and there rights as a participants. Each participant received a package with the two different scales, a demographic sheet, and a sheet with confidentiality explained. After explaining their rights and

answering questions, I left the room. When they finished their scales, they put the papers back in an unmarked folder, and deposited it in the box provided. Between the two churches, 39 people completed the survey, all male.

The research project passed the ethics board at the University of Saskatchewan. I took care to make sure that everyone understood confidentiality and to maintain it. Any survey that had a name on it, or other identifying mark were shredded. After getting the surveys back I mixed up the order to prevent any chance of my being able to identify the participant.

Research Questions

1. What is the connection between male masculine norms and their level of religiosity?
2. Is there a difference between how male masculine norms and religiosity are perceived amongst different congregational settings?
3. Is there a difference between perception of masculine norms and religiosity in relation to church attendance, marital status, and other demographic variables?

Data Analysis

Hypothesis

Cohen (as cited in Puillant, 2013) will be used to determine correlational strength. A 0 means that there is no connection between variables and a perfect correlation between variables is 1. A small effect size, or correlation, will be between $r = .10$ to $.29$, a medium correlation will be $.30$ to $.49$, and a strong connection will be 0.50 to 1.0 . Nominal data gathered through the surveys can be used as interval data when performing parametric forms of analysis (Norman, 2010; Kuzon, Urbancnchek, McCabe 1996). Both tests have been tested and proven to be reliable and valid instruments for testing.

There were some trends considered through the demographic information that were examined for and considered:

- I thought intrinsic religiosity might have a strong connection to how often one prays on his own and not in a public setting – this was not seen.
- I thought that there will be a strong connection between men's self-assessment of their level of religiosity to both intrinsic and extrinsic factors, and may be a medium connection to emotional control, heterosexual self-preservation, and power over women. Only intrinsic, emotional control, and heterosexual self-preservation factors were seen.
- I thought that lower levels of education will result in higher levels of religious extrinsic factors found through the NIRO, as well as a higher need of masculine self-preservation, self-reliance, and playboy factors found in the CMNI-46. None of which was seen in this study.
- It was expected that higher levels of education will result in a higher quest factor found in the NIRO, and higher levels of winning, emotional control, and primacy of work found in the CMNI-46. None of these was seen in this study.

There was no correlation that relates to age:

- Considering Fowler's Spiritual development, I thought that there will be a strong connection with 20 - 30-year-olds and the intrinsic and quest factors of the NIRO scales. There were not enough participants of this age group to consider this statistically.
- People who are 50 and older may exhibit more definite beliefs in their faith and may have lower quest scores in the NIRO but higher scores on the CMNI-46. Older aged men were the predominant members of this research. However, there were not enough volunteers to act as a control group for other ages to test for statistical significance.

Predictions of Correlation, partial Correlation, and ANOVA's

To answer the first research question, which explores attitudes about masculinity and expression of faith, a general correlational analysis that looked at the nine independent factors of the CMNI-46 and how they relate to the three independent factors of the NIRO will be used. I understand that this may produce a considerable amount of data, but it revealed trends. Not enough data, however, was found to formulate any statistically significant conclusions.

To answer the second research question regarding the different denominations, the denominations were compared independently against the three factors of the NIRO. There was a significant difference between those that self-identified as religious, and those that did not, on Intrinsic Orientation. Those that self-identified as religious scored higher overall. Those that self-identified as Mennonite scored higher on all factors compared to Baptists and the single Catholic participant. Although these scores were higher, the only significant difference was with the Intrinsic Orientation factor.

The third research question regarding the different life stages of faith was analyzed as follows: the data was compared to Fowler's (1982) understanding of faith development throughout the life cycle. This is a good reference point for guidance and comparison when trying to understand the data of participants at different faith stages of their life. This was not used as many of participants were of the same age range.

CMNI-46

Mahalik et al.'s (2003) research to create the initial CMNI was completed in Texas. To verify the findings of Parent and Moradi's study (2011), research was done on Canadians that were predominantly Caucasian and Christian, though not exclusively, and this sample was used to develop the shorter CMNI-46. Parent and Moradi's study (2011) also found significant differences on each of the nine

factors tested between Christians and non-Christians in their view of masculinity. I predicted that my research would produce very similar results to Parent and Moradi's work, since both churches in the study being tested were predominantly Caucasian and Christian; for example, heterosexual self-preservation was important in both studies. In chapter 4, we see that this is supported.

NIRO

The NIRO is a fairly new inventory and has not been used extensively in research which makes predilections difficult to generate. The survey has been tested and proven to be reliable and valid as a testing instrument (Francis, 2007). Intrinsic Orientation was shown to be much more important for both denominations and higher than expected.

Extrinsic Orientation, which consisted of statements focused on compartmentalization, social support, and personal support, was negatively correlated with the masculine norm of risk-taking, emotional control, and heterosexual self-preservation. Although the relationship was weak, it was significant in that higher scores on one correlated with lower scores on the other. This may suggest that those who use religion "for their own ends...to provide security and solace," (Francis et al., 2016; p.3) may be less apt to taking risks, as they could possibly favour safer environments. This may also explain the negative correlation between extrinsic orientation and the masculine norm of violence, as violence is not typically conducive to environments of security, solace, and may not be religiously acceptable in many Christian situations. It is important to note that most of the participants had children and were married.

Extrinsic orientation that was found in my study was also found to be positively correlated with the masculine norms of emotional-control and heterosexual self-presentations. Individuals who identify more closely with this orientation may be using religion as a means to create socially safe environments. These correlations are complementary in that they can lead to a more socially safe environment. Once again, the correlations were weak, but they were significant. Most of the participants were older family

men, and this may have affected the need for emotional stability and possibly the heterosexual orientation of their lifestyles.

Overall, the research was a success and I was able to determine some trends. For example, Extrinsic Orientation and the positive correlation to emotional-control and heterosexual self-presentations. More trends may have been found if I had a larger participant pool. The findings were weak that were present, but still significant; I was not able to see any denominational differences from which I was hoping to derive some idea of how different congregations may raise their men to have different ideas on masculinity. I was also hoping to find some trends in relation to age and compare it to Fowler's work, but most of my participants were in their 50's and the homogeneous sample showed few trends.

CHAPTER 4

DEMOGRAPHICS

This chapter will report and discuss the results of the results of this study. Demographic data will be considered first, descriptive statistics will then be reported and the inferential statistics will then be analyzed. The results will then be further analyzed in chapter 5.

Following extensive recruitment at two sites, 35 males completed the study's surveys. In total 34 participants considered themselves Christian, and one individual reported as "Other". With respect to age, 40% of the sample reported being over 50 years old, and 29% reported being between the ages of 35-50 years. Over half of the participants self-identified as Baptiste. Marital status proved to be a dominant factor in this research with 30 of 35 men reporting they were married. More so, 74% of them had three or more kids. This may be a reflection of the fact that 69% of respondents were 35 years or older.

The majority of the participants (23%) were Mennonite, and 3% were Catholic. The majority of the sample (86%) were married, with only small portions identifying as single (9%) or divorced (6%). All of the participants had children, while 74% reported having three or more children. 97.1% of the participants felt that they were spiritual in a Christian capacity; only 80% of participants felt that they were religious. Details on demographic information are presented in Table 1.

Table 1	
<i>Demographics</i>	
<u>Question</u>	<u>N (%)</u>
Do you regard yourself as a spiritual person?	
Christian yes	34 (97.1)
Other	1 (2.9)
Do you regard yourself as a religious person?	
No	4 (11.4)
Yes	30 (81.1)
Do you have a denominational affiliation?	
No	7 (20.0)
Baptist	19 (54.3)
Mennonite	8 (22.9)
Catholic	2 (2.9)

Mean Scores and Measures

CNMI Mean Scores and Standard Deviations

The measure used to collect information on participants' adherence to societal norms of masculinity was the Conformity to Masculine Norms Inventory-46 (CMNI), developed by Mahalik and colleagues (2003) and updated by Parent and Moradi (2009). This measure asked participants to rate their agreement with 46 statements from 0 (strongly disagree) to 3 (strongly agree). Mahalik et al. (2003) explains the parameters measured by the CMNI as being reflective of a North American male living in the United States and the degree to which their "actions, thoughts and feelings" confirm to what might be considered traditional societal norms. Furthermore, information gained from this scale may be interpreted as follows according to the test developers:

This 4-pointscaling was adopted to be consistent with the structure of the continuum of conformity that ranged across the four statuses (i.e., extreme conformity, moderate conformity, moderate nonconformity, and extreme nonconformity). For example, sample items reflecting the

four statuses for the Winning scale included: “In general, I will do anything to win” as an extreme conformity item; “It is important for me to win” as a moderate conformity item; “Winning is not my first priority” as a moderate nonconformity item; and “I do not spend any energy trying to beat other people” as an extreme nonconformity item. (Mahalik et al., 2003, p. 7)

The sums of scores are then used to calculate nine normative indicators of masculinity. CMNI mean scores were calculated, as presented in Table 2. In this sample, the highest mean score was for Heterosexual Self-presentations (HSP) (being uncomfortable if someone thinks that you are a homosexual) followed by the Violence (V) factor. The lowest mean scores were in the Playboy (P) (having many sexual partners) and Power over Women (POW) (the belief that men serve a dominant role over women) factors.

Table 2	
<i>CMNI Mean Scores and Standard Deviations</i>	
<u>CMNI Factor</u>	<u>Mean Score (SD)</u>
Winning	5.4 (2.0)
Emotional Control	6.9 (2.7)
Risk-Taking	6.2 (1.7)
Violence	8.3 (3.1)
Playboy	1.5 (1.5)
Self-Reliance	5.3 (2.4)
Primacy of Work	3.7 (1.9)
Heterosexual Self- Presentation	9.4 (3.3)

NIRO Mean Scores and Standard Deviation

Intrinsic Orientation shows how important one’s faith is to one-self. Quest orientation looks into how much one’s faith is a journey, to grow, change, and ask hard questions of ones-self. When considering Religious Orientation, the Intrinsic factor was highest. The next highest was External, then Quest Orientation. Using paired sample t-tests, Quest Orientation was significantly lower ($p < .001$) than either External or Internal Orientation.

NIRO mean scores and standard deviations were calculated, as seen in Table 3. Francis (2007) explains that “individuals who record high scores on the extrinsic orientation scale see their religion as a means to other personal and social ends rather than as an end in itself”(p. 597).

Table 3	
<i>NIRO Mean Scores and Standard Deviation</i>	
<u>NIRO</u>	<u>Mean Score (SD)</u>
Quest Orientation (QO)	6.4 (1.9)
Integration	13 (1.8)
Public Religion	11.3 (2.3)
Personal Religion	11.4 (2.5)
Extrinsic Orientation (EO)	8.2 (1.9)
Existential	5.8 (2.5)
Self-Criticism	7.0 (2.4)
Change	6.3 (2.8)
Intrinsic Orientation (IO)	11.9 (1.5)
Compartmentalization	6.5 (2.9)
Social Support	9.1 (2.5)
Personal Support	8.9 (2.0)

Correlational Results

Six significant correlations were found between the NIRO and the CMNI in table 4. The first observation was a strong negative correlation between the masculine norm of Risk Taking and the Extrinsic Orientation factor. Similarly, violence was negatively correlated with Extrinsic Orientation. Hetero self -preservation and emotional control were positively correlated. While these are weak correlations they are significant. Playboy was correlated with Intrinsic Orientation and Quest Orientation was only positively correlated with one factor which was risk-taking.

Pearson r for CMNI Factors and NIRO Indices

– Correlational Results

Table 4			
<i>Pearson Correlation (r)</i>			
<u>NERO</u>	<u>Extrinsic Orientation</u>	<u>Intrinsic Orientation</u>	<u>Quest Orientation</u>
CMNI – W	.134	-.105	.066
CMNI – EC	.420*	.041	.263
CMNI – RT	-.558**	.059	-.581**
CMNI – V	-.401*	-.174	-.266
CMNI – POW	.137	-.277	-.043
CMNI – p	.019	-.412*	-.047
CMNI – SR	.198	-.229	.297
CMNI – PW	.022	-.206	-.137
MNI – HSP	.438*	.019	.189
*Correlations are significant at the .05 level (two-tailed); **Correlation is significant at the .01 level (two-tailed)			

ANOVA Results

Using one-way ANOVA calculations, we are able to see any possible associations between self-identified religion, denomination, and religious orientation. One-way ANOVA's were used to compare these variables and the three indices of the NIRO. Table 5 shows these results with associations, only one factor that had a trend, the Intrinsic Orientation and those that self-identified as religious.

Table 5				
<i>One - way ANOVA with Factor Self-identified Religious (yes, no) and NIRO Indices.</i>				
<u>Index</u>	<u>Mean</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
NIRO EO	Yes – 8.3	4.6	1.33	.257
	No - 7.2			
NIRO IO	Yes – 12.2	19.6	12.08	.001
	No – 9.8			
NIRO QO	Yes – 6.4	.207	.066	.814
	No – 6.2			

There was a significant difference found in table 6 that self-identified as religious, and those that did not, on Intrinsic Orientation. Those that self-identified as religious scored higher overall. Those that self-

identified as Mennonite scored higher on all factors compared to Baptists and Catholics (there was only one Catholic). Although these scores were higher, the only significant difference was with the Intrinsic Orientation factor for the self-exclaimed Baptiste community.

Table 5				
<i>One-way ANOVA with Factor Self-identified Denomination and NIRO Indices</i>				
<u>Index</u>	<u>Mean</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
NIRO EO	No – 7.1	5.2	1.56	.219
	Baptist – 8.3			
	Mennonite – 9.0			
	Catholic – 7.0			
NIRO IO	No – 10.9	5.5	3.03	.044
	Baptist – 11.8			
	Mennonite – 12.9			
	Catholic – 12.9			
NIRO QO	No – 5.6	6.0	1.78	.172
	Baptist – 6.2			
	Mennonite – 7.3			
	Catholic – 9.0			

Extrinsic Orientation when considering risk-taking, emotional control, violence, and heterosexual self-preservation

Extrinsic Orientation, which consisted of statements focused on compartmentalization, social support, and personal support, was negatively correlated with the masculine norm of risk-taking, emotional control, and heteroself-preservation. Although the relationship was weak, it was significant, in that higher scores on one correlated with lower scores on the other. This may suggest that those who use religion “for their own ends...to provide security and solace,” (Francis et al., 2016; p.3) may be less apt to taking risks, as they could possibly favour safer environments; these are social norms not explored in this study. This may also explain the negative correlation between extrinsic orientation and the masculine norm of violence, as violence is not typically conducive to environments of security, solace,

and may not be religiously acceptable in many Christian situations. It is important to note that most all of the participants had children and were married, which could have directly affected the factors for violence and risk-taking, as these are not conducive to a safe family environment.

Extrinsic orientation was also positively correlated with the masculine norms of emotional-control and heterosexual self-presentations. Individuals who identify more closely with this orientation may be using religion as a means to create socially safe environments, these correlations complement that. Once again, the correlations were weak, but they were significant. Most of the participants were older family men, and this may have affected the need for emotional stability and possibly the heterosexual orientation of their lifestyles.

Intrinsic Orientation and Playboy Indices

According to Francis et al. (2016), those with an Intrinsic Orientation for religion regard other needs as less significant as they try to master their faith and connection to the divine. Intrinsic orientation included the above-mentioned integration, but also public religion and personal religion that affect one's personal connection to the divine. Most of the participants self-identified as Christian and that their Christian values affect their life. Those who are extrinsically oriented may be less likely to engage in the masculine norm of playboy since this norm is contrary to Christian religious concepts of fidelity and chastity. Also, a playboy lifestyle can make long term marriage difficult to maintain, and in this sample, the majority of males were married.

Quest Orientation and Risk-Taking Indices

Similar to correlations noted in extrinsic orientation, risk-taking was also negatively correlated with quest orientation. Again, given the operationalization of quest orientation, in which individuals are comfortable with never knowing all of the answers regarding their religion (Francis et al., 2016), this population may not see existential growth as risk-taking. It is possible that people whom are comfortable

with confronting nebulous concepts and existential questions when exploring their faith do not understand their personal growth or changing their worldviews as a risk-taking endeavor. It could also be possible that this population are less concerned with hard and fast, Black and White, rules as part of their personal faith, and possibly see this as counter-productive when trying to grow in their faith. It is possible that people that take risks in their faith are more open to a quest orientation.

Summary

The sample was quite a homogeneous study: older, primarily Christian males of the Baptist or Mennonite denomination. Most were married and all had children. Among this particular sample, higher scores were observed within the CMNI on heterosexual self-presentations and violence, although these means appear to be lower than those reported in the literature that considered both Christian and non-Christian men.

When considering the different forms of religious orientations, this sample scored highest overall on intrinsic orientation, namely the statements that refer to integration of their religion in their life: “My religious beliefs really shape my whole approach to life”, “I try hard to carry my religion over into all my other dealings in life”, and “My religious beliefs really shape the way I treat other people.” The same sample scored lowest in the quest orientation. There were few participants of other denominations, and nothing significant was detected between them.

CHAPTER 5

Summary and Implications of findings

There are few direct implications that can be garnered from such a small and homogenous sample. One of the most important findings is the statistically significant preference for the Intrinsic Orientation. This can mean that people are less concerned about denominations, theological tenants of faith, or other specific difference between denominations. This is a vast change from a time when wars were fought over denominations. This sample was much more concerned with how their faith affects their life, and less about the idea of the Christian church as a body.

The increase in intrinsic orientation could mean a few different possibilities that may be disconcerting. People will be less concerned about the denomination of the church, or even theology of those denominations, as long as they view a church as a place that meets their personal needs. This may lead to a buffet style of religion where people pick and choose what tenants of faith they believe is true and comfortable from different belief systems. This may include popular secular beliefs that may not concur with church teachings. This may also represent a consumer culture thus seeing the church as something for 'me' to take from and are less likely to give to - be it time or money. Without further research, it can be difficult to understand how an intrinsic religious belief system is affecting one's interaction with the church and its teachings.

Having people that are strong in an Intrinsic Orientation can also have advantages too. According to Fowler (1995), someone that has accepted their faith as their own, do not see the 'rules' or tenants of their faith as only black and white, and tend to use their faith to guide their daily lives, represent a more mature stage of faith development – possibly a more difficult stage to attain that everyone may not be able to understand. This could be consistent with predominantly older Christians that have been practicing for many years. It can also be perceived as a good thing in that whatever the complete belief

system that these men have internalized guides their lives outside of the church. Lastly, it can also mean that their beliefs is something that they feel is important and will less likely be swayed from them. Alternatively, it can be more likely that they will give resources for issues that they feel are important, likely social justice causes, fighting poverty and homelessness, sharing their faith, helping others. People with an Intrinsic Orientation in their faith may live their lives according to their values and may be more likely to bring their beliefs into fruition through different forms of social engagement not directly connected to a church congregation.

There appears to be some connection between Christian men's faith orientation and what they consider to be masculine. However, with such a small sample size, the correlations were significant, but weak. It appears that masculine factors of violence and playboy are inversely correlated with the Extrinsic Orientation. There were also elevated factors of Hetero-sexual self-preservation that was consistent throughout the research. People that are stronger in the Intrinsic Orientation tend to have elevated scores in factors that suggest that their belief system is both integrated into their life but plays a leading role in how they act daily. Lastly, there was a negative correlation between the Quest Orientation and Risk-Taking factors. Overall, these factors were consistent with previous research, which may have been due to cultural, age, or religious leanings that the homogenous participants demonstrated.

Discussion of findings

The purpose of this study was to ascertain how Christian men perceived their own sense of religiosity and spirituality and how, in turn, this affects their expression of masculinity. I wanted to understand how men saw themselves within their culture; construction of both masculinity and spirituality can be difficult for young men, and may be a concept that is challenged through their lives. They may have been raised differently, or, with this sample, be raising their children differently than the

social norm. Was there more pressure for sexual purity, stability, or parity between the sexes? This appears to be the case for this sample of married and middle-aged men.

The three questions I wanted to answer, were:

1. What is the connection between male masculine norms and their level of religiosity?
2. Is there a difference between male masculine norms and religiosity as expressed amongst different congregational settings?
3. Is there a difference between masculine norms and religiosity as per church attendance, marital status, and demographic variables?

When considering masculine norms and religiosity, there were six significant findings. A strong negative correlation between the masculine norm of Risk Taking and the Extrinsic Orientation factor was seen. Extrinsic Orientation is using factors that focuses on the community, how the community aspect of religion can be an end unto itself, and the importance of being part of the community affects the individual. Risk taking focuses on putting yourself ‘out there,’ or making risky personal choices. It is possible that the connection lies therein, because, within their community, these men are leaders, help with the church, take surveys, and are active in their communities – an intrinsically safe place for them.

Risk taking and violence can be adverse to extrinsic orientation. Many of these men have seemingly stable lives; marriage, kids, and I presume, jobs seem to be important to this sample. Beyond Christian teachings of passivity (especially Mennonites that preach non-violence in all things) taking risks and being violent is not conducive to a stable community environment. These men may consider this stability as part of their religious life, or even a part of their personal lives. It is difficult to determine which came first, the desire for a stable community so then this religion aids that, or that, they grew up in this faith and see stability as an important part of their faith.

Violence was negatively correlated with Extrinsic Orientation. This may come from two paths. The largely Baptiste and Mennonite sample are traditionally pacifist (Canadian Conference of Mennonite Brethren Churches, 2018), as evidenced by the fact that pacifism is the 23rd tenant of the Mennonite faith. This may mean that the public display of their faith might follow the same trend, one of anti-violence. Secondary, within the Christian faith, it is often not okay to be extrovertly violent – Jesus preached peace in almost all things. This pacifist orientation can be applied to one’s family as well as to attaining one’s social or religious goals. Considering Extrinsic Orientation, it appears that this sample does not support the use of violence within personal relationships.

This sample appears to value being perceived as hetero-sexual and emotionally stable. Hetero self - Preservation and emotional control were positively correlated. These are weak correlations, but significant. This may be because this sample was largely married, and possibly because they were older and comfortable in their life. Simplicity and control may be important to men that are married with kids. There may have been homosexual men in this study, but I had no way to confirm that possibility, keeping in mind that even though the majority of men were married to women with children, participants’ hidden sexual desires or attractions were left untapped. It is possible that this sample believe that it is better for their security and religiosity to at the very least appear heterosexual.

The Playboy factor was correlated with Intrinsic Orientation. It could be that these men have had, or wish they had, more sexual partners before they were married – seeing as how most of the participants were married.

Quest Orientation was only positively correlated with one factor, Risk-Taking. The Quest Orientation looks at how hard one is willing to push their beliefs. It considers questions that looks into how much one challenges doxa, or well established norms. This is a risk for most people. If one is willing to challenge the most basic beliefs of their church, I would assume, that they are risk-takers.

Fowler, J. (2000) suggests that: “Each person or small subculture struggles to form and maintain a shelter of shared values and lifestyles that will provide protection against the quicks and of meaninglessness and the winds and terrors of cosmic aloneness” (p, 39).

This is a small sample in this study, only an of n=35. The two churches have similar theological backgrounds, maybe there is some shared collection of learnings that bind these men together. Perhaps this social culture is the answer to the ‘existential vacuum’ (Frank, 2006) – a feeling of emptiness and meaninglessness that people suffer from. Possibly, a shared belief and community binds them, and aids them, in their collective conscience.

It is important to make mention of where these men may fit into Fowler’s (2000, 1978) work. The age of these men would suggests that most of them would be between stages three and five in their spiritual development. With the significant difference in the intrinsic Orientation, I would suggest that those men may be closest to stage four of spiritual development – Individuative-Reflective stage. This is the time that a person makes his or her faith his or her own. One takes responsibility for one’s lifestyle, choices, and beliefs. This often happens in early adulthood. This tends to be a demythologizing stage that changes symbols into reality, has considerable self-reflection, and separates the self from the collective. In some ways, the faith becomes simpler and clearer, and is full of clear distinctions and absolutes. Due to the age of many of the men, who are close to mid-life or beyond, many could be in the Conjunctive faith stage. This stage involves a greater honesty with self. Much of what was repressed during stage four is now integrated into one’s self. The need for absolutes tends to give way to comfort with paradoxes and contradictions. These people tend to recognize the prejudices, unconscious myths, ideal images, heuristics and the like that tend to build in us through social class, religious traditions, ethnic groups, or so forth. In stage five, people are ready for closeness to things that they used to find threatening, and they can appreciate symbols, myths, other religions, and rituals, which many people in

stage four tend to find threatening. Depending on where one find themselves in life's spiritual journey could drastically affect the results of the study.

Sadly, there is little to be garnered about the differences between congregations or other demographics. The sample size was simply too small and homogenous: most were Mennonite or Baptiste, almost all were married, and almost all were older than 30. The only significant finding was that Mennonites scored significantly higher than Baptiste or Catholic on the Intrinsic Religious Orientation. The significant difference was weak, but existed. Many Mennonite churches preach more about living a Christian lifestyle, 'wearing your faith on your sleeve,' share ministry duties, and focus less on dogma or traditions. There may also be something from the German roots that is being teased out, since many of the Mennonite roots in Saskatchewan were started through German Immigration. A larger sample size was needed to have a more sensitive study to the nuances of religion on masculinity.

Implications for Theory and Practice

Dr. Brandt (2001) suggests that all men are being conditioned into one of four archetypes: King, Warrior, Lover, Magician. At first, I was insulted by this suggestion. Then I realized how ingrained a sense of doing is in me, and now I would say in men. Vandallo (2008) puts out a strong argument that masculinity has always been about doing, not just reproduction. Even male secondary sex characteristics allow us to do, not so much be. For women, being able to have a baby can be seen as very womanly, before so, having a period is a monumental part of many young women's lives, their first step into womanhood. Men do not have the same obvious physiological or biological changes through puberty to show their manhood and are often left up to doing to show their manliness within their culture— be it playing sports, getting a job, or killing a lion.

Fowler (2000) speaks to becoming a Christian, once again, it's about what you do with your life and how you act. The Catechism doesn't speak specifically to maleness, but it does say that it is not good for

man to be alone, and that men and women were created for each other (Catechism, 1995): still an act of doing. Even well-respected pastors such as Pipper and Grudem (2006) wrote on biblical maleness, and they say to serve the women in your life and the other people around you. The very definition of Manhood I used in Chapter 2 ,was based on Kostenberger's (2010) book, and it was all about doing, serving and taking care of the women around you. Our entire sense of self comes not from fighting, dominating, controlling, but from serving those around us. In hindsight, even the measure I chose to use that considered masculinity, was largely a measure of doing.

Christianity is a religion that has done much good, but has also, been the cause for evil. I am happy to see that people who are part of a religious community can be prone to being less violent and do not believe the playboy mantra often depicted in television and movies. These men do not believe that violence is a solution to disagreements, nor do they believe that many sexual partners make them manlier. In other words, not all men need to be James Bond.

The largest question of science, is simply why does this research matter? The sample is small, but it does give us some insight on older married men. Men that will often be on the boards of the church, take on leadership roles in the church and in the community. These are the men that are the coaches, teachers and workers, and leaders in the respective communities. I appreciate how they have a less patriarchal world view than is typical in the media. This bodes well for religious and social egalitarianism.

It may be because most of the men are married, but I do have some concerns about the importance of hetero-self-preservation. The instruments are not sensitive to the difference between homophobia and simply not wanting to appear gay. I have some concerns that, possibly, being in leadership positions, it may affect how they treat those of different sexual orientations.

Violence was negatively correlated with Extrinsic Orientation. It is important to note that in a larger sample size, this may have been different. Catholicism has often supported the use of force with a purpose in the past. This can be seen from the beginning of the faith, to the Holy Wars, to strong support for the Military and the priests that serve that serve the troops. This is similar for the Anglican Church that even has an acting priest working with the North Saskatchewan Regiment in Saskatoon. Within the sample, the anti-violent sentiment could influence voting patterns for those that are not interested in supporting military activity or even incarceration.

Heterosexual Self -Preservation and Emotional Control were positively correlated. This makes some sense for a sample composed of largely married men with children. It can be hard to raise a family or retain a stable job if your emotions are all over the place. As many other Mennonite churches in Saskatchewan come from German ancestry, there is a chance that this is the product of a stoic culture. There are many stories among the traditional Mennonites of Germans who were very stoic, hard-working, and emotionally controlled – especially for the men. Be it cultural, religious, or social, this sample valued emotional control and the appearance of heterosexuality. Note, in the demographics, I was advised not to ask about participant's sexual orientation.

What I Have learned

Writing a thesis was more intense than I expected. I did not understand the discrepancies between different master's programs, I now think that a research intensive thesis-based master's degree should be the standard and not considered equivalent to its course-based alternative. This is the first time that I have ever felt challenged academically, but more importantly, the challenge of research. It is easy to look at what others have done and the journals they have published, and criticize them, but to do the work and write up your findings is considerably more difficult. I feel that this should be the standard of Master's level programing.

It is difficult to get the sample sizes that I wanted to get. For good reasons, relying on volunteers is tough. Both for getting enough people to participate and not improperly filled out forms that disqualified their feedback, but more concerning, how the instruments used affects the feedback that I can use. There was so much feedback that came with the likert scales – little notes on questions, writings of reasons, or even a question mark – this research does not include a qualitative component. and maybe it should have, there was much more feedback, ideas, and information that could have been valuable that I simply did not use. Even those who did answer all the questions, I do not think that most people had a similar view on the definition of religion or spirituality. Many of the comments considered one definition, or the other, to be offensive. This may have completely undermined the results I got for the NIRO, and my entire study. I understand better the need for qualitative research that I never had before – especially on such a personal and emotionally loaded topic.

I have talked to many men in this project, and while not reported, I think that Vandello et al. (2008) has made a good observation about how men are socialized. It has been established through the years that it is expected that men need to ‘do.’ This can be seen as providing for the family or killing a lion before they are men in the community. More research has to be made on men as people of doing. Frankl (2006) has said that “being jobless was equated with being useless and being useless was equated with having a meaningless life.” Fowler (2000) may concur with this when he says, “shared values and lifestyles what will provide protection against the quicksand and the winds and terrors of cosmic aloneness” (p. 39).

I am happy to see from my results that men and women are seen with equity in this sample. I would go so far as to personally support Grudem (1995) when he suggests that: The Creation of man as male and female shows God’s Image in (1) harmonious interpersonal relationships, (2) equality in personhood and important, and (3) difference in roles and authority. Summarized, he later goes on to speak of the

first relationship: God made Adam and Eve in such a way that they would share love and communication and mutual giving of honor to one another in their interpersonal relationship. This sounds like a healthy relationship to me. I do not mind the definition of servitude that I presented earlier in chapter 2, granted Grudem (1995) suggest that the two sexes are created “equally in God’s image.” The question left, the only one really matters, is, how are persons supposed to treat one another with love and respect as God desires?

Future Research Possibilities

More research needs to be completed with larger, heterogeneous samples, especially in regards to differing self-identified spiritualities, religions, and denominations. This includes expanding the number of denominations involved to the Catholic or United churches, often referred to as conservative and liberal respectively, to better reflect a broader spectrum of those that identify as Christians. Additional research could explore how closely the people that attend a congregation reflect the published beliefs of the churches that they participate in fellowship with and how this affects both their idea of masculinity and their worship orientation.

It is important that in future research a control group of individuals that do not identify as Christian is implemented to see if there is any difference in beliefs of what it takes to be masculine from the Christian community and the non-Christian community within the same demographic region.

More importantly, there needs to be further research that considers the differences between religions (for example, Judaism, Muslim, Atheist, etc.) on these same factors, thus seeing if there is any point in studying one religion independently of others or if it produces similar results. The research can easily be expanded to other groups or demographics including people of different sexualities, immigration status, ages, women (though this research is focused on men, How the majority of women see men will affect

their relationship with men, dating, and marriage), disabilities, areas of the city and beyond, and people that consider themselves Christian but are not affiliated to a congregation.

Considering innovations emanating from the internet and the vast amount of resources like sermons, bibles and commentaries, and research that is available free for those with the resources to attain it, how has this affected people's approach to the church, denominations, and their role within? This also affects how people can be contacted and studied, but there is likely a large demographic that may be left out of research that could be tapped into, to better understand the dynamic parameters of Christian communities.

Cultural backgrounds can be considered as well. While I have used the terms Mennonite or Baptiste or Catholic, there are huge differences geographically to be found in Canada, let alone the world. Mennonite congregations have a few different governing bodies that are exclusive of each other. Subsequently, there are large differences between them, with some allowing women to preach while others don't for example. This is similar to Baptists, especially when you go to the southern states. The Catholic Church has 40 rites, all very different, Roman Catholic is just one of them.. Different parts of Canada have very different understanding and exposure to this diverse set of religions which will affect all research done in this very complicated field.

Many people in Canada grew up in cultures that have Christian roots and know some of the church's teachings. Some of the more contentious issues in the Christian, or even wider communities, are obvious, for example, when is abortion OK? Who should lead the church? How does sexuality and gender impact leadership potential in the church and its congregation? Is the objective to gain an understanding of truth or do you simply make our own answer to that eternal quest? Is there a hell? Who goes to heaven? What happens to people of other faiths who deviate from a churches' doctrines and belief systems and so on? I am not preaching, but these are simply controversial issues that are common

even in Christian communities, let alone in secular ones. It is tough to decipher how much of the bible a person actually believes with the tools used. Moreover, it is difficult to conduct research with no standard definition of religion, faith, spirituality, Christianity, or any of the many division therein. Psychometric tools need to be developed that are more sensitive to these pertinent issues.

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Appendices

APPENDICES A - NIRO

INSTRUCTIONS. Read the following carefully and think, 'Do I agree with it?'

If you *Agree Strongly*, put a ring round AS A NC D DS

If you *Agree*, put a ring round AS A NC D DS

If you are *Not Certain*, put a ring round AS A NC D DS

If you *Disagree*, put a ring round AS A NC D DS

If you *Disagree Strongly*, put a ring round AS A NC D DS

A key reason for my interest in church is that it is a pleasant social activity AS A NC D DS

There are many religious issues on which my views are still changing AS A NC D DS

I am constantly questioning my religious beliefs..... AS A NC D DS

I try hard to carry my religion over into all my other dealings in life AS A NC D DS

I pray chiefly because it deepens my relationship with God AS A NC D DS

The church is most important to me as a place to share fellowship with
other Christians AS A NC D DS

I pray at home because it helps me to be aware of God's presence AS A NC D DS

My religious beliefs really shape my whole approach to life AS A NC D DS

What prayer offers me most is comfort when sorrow or misfortune strike AS A NC D DS

As I grow and change, I expect my religion to grow and change as well..... AS A NC D DS

For me doubting is an important part of what it means to be religious AS A NC D DS

I often read books about prayer and the spiritual life AS A NC D DS

I pray chiefly because it makes me feel better AS A NC D DS

I go to church because it helps me to feel close to God..... AS A NC D DS

One reason for me going to church is that it helps to establish me in
the community..... AS A NC D DS

I was driven to ask religious questions by a growing awareness of the
tensions in my world AS A NC D DS

Occasionally I compromise my religious beliefs to protect my social and
economic wellbeing AS A NC D DS

I allow almost nothing to prevent me from going to church on Sundays AS A NC D DS

I value my religious doubts and uncertainties.....AS A NC D DS

My life experiences have led me to rethink my religious beliefsAS A NC D DS

My religious beliefs really shape the way I treat other peopleAS A NC D DS

Questions are more important to my religious faith than are answers.....AS A NC D DS

While I believe in my religion, there are more important things in my lifeAS A NC D DS

One reason for me praying is that it helps me to gain relief and protectionAS A NC D DS

I go to church because it helps me to feel at home in my neighbourhood.....AS A NC D DS

Religion only became very important for me when I began to ask questions

about the meaning of my lifeAS A NC D DS

While I am a religious person, I do not let religion influence my daily life.....AS A NC D DS

Scoring of the NIRO

Extrinsic orientation

Compartmentalization

While I believe in my religion, there are more important things in my life

While I am a religious person, I do not let religion influence my daily life

Occasionally, I compromise my religious beliefs to protect my social and economic well-being

Social support

One reason for me going to church is that it helps to establish me in the community

A key reason for my interest in church is that it is a pleasant social activity

I go to church because it helps me to feel at home in my neighbourhood

Personal support

One reason for me praying is that it helps me to gain relief and protection

What prayer offers me most is comfort when sorrow or misfortune strike

I pray chiefly because it makes me feel better

Alpha

Intrinsic orientation

Integration

My religious beliefs really shape my whole approach to life

I try hard to carry my religion over into all my other dealings in life

My religious beliefs really shape the way I treat other people

Public religion

I allow almost nothing to prevent me from going to church on Sundays

I go to church because it helps me to feel close to God

The church is most important to me as a place to share fellowship with other Christians

Personal religion

I pray at home because it helps me to be aware of God's presence

I often read books about prayer and the spiritual life

I pray chiefly because it deepens my relationship with God

Alpha

Quest orientation

Existentialism

I was driven to ask religious questions by a growing awareness of the tensions in my world

My life experiences have led me to rethink my religious beliefs

Religion only became very important for me when I began to ask questions about the meaning of my life

Self-criticism

I value my religious doubts and uncertainties

For me, doubting is an important part of what it means to be religious

Questions are more important to my religious faith than are answers

Openness to change

As I grow and change, I expect my religion to grow and change as well

I am constantly questioning my religious beliefs

There are many religious issues on which my views are still changing

...

APPENDICES B - CMNI 46

CMNI-46 Scoring Instructions and Measure

Mike C. Parent, Ph.D. Updated: September 9, 2013

Researcher Preamble & Scoring Instructions:

The Conformity to Masculine Norms Inventory-46 (CMNI-46; Parent & Moradi, 2009) is a short form of the Conformity to Masculine Norms Inventory (CMNI; Mahalik, Locke, Diemer, Ludlow, Scott, Gottfried, & Freitas, 2003). Items for both measures are answered on a 4-point Likert-type scale, in accordance with Mahalik et al.'s (2003) conceptualization of masculine gender role conformity. Items reflect Winning, Emotional Control, Risk-Taking, Violence, Power Over Women, Playboy, Self-Reliance, Primacy of Work, and Heterosexual Self-Presentation (formerly Disdain for Homosexuals).

The preamble to the instrument is adapted directly from Mahalik et al.'s (2003) preamble to the CMNI. Item order for the CMNI-46 is consistent with item order for the CMNI.

Scoring:

Prior to scoring, ensure that responses are coded from 0 (strongly disagree) to 3 (strongly agree).

The following items need to be reversed: 4, 5, 6, 7, 9, 10, 12, 13, 15, 17, 23, 25, 27, 33, 34, 38, 40, 41

Calculate subscales by summing or averaging scores thusly:

Winning: Emotional Control: Risk-Taking: Violence: Power Over Women: Playboy: Self-Reliance: Primacy of Work: Heterosexual Self-Presentation:

1 + 7 + 15 + 22 + 27 + 33 13 + 18 + 25 + 32 + 40 + 45 6 + 8 + 16 + 28 + 35 4 + 9 + 19 + 30 + 34
+ 41 20 + 29 + 42 + 44 2 + 12 + 21 + 36 3 + 10 + 26 + 38 + 43 11 + 23 + 31 + 39 5 + 14 + 17
+ 24 + 37 + 46

Mahalik, J.R., Locke, B., Ludlow, L., Diemer, M., Scott, R.P.J., Gottfried, M., & Freitas, G. (2003). Development of the Conformity to Masculine Norms Inventory. *Psychology of Men and Masculinity*, 4, 3-25.

Parent, M. C., & Moradi, B. (2009). Confirmatory factor analysis of the Conformity to Masculine Norms Inventory and development of the CMNI-46. *Psychology of Men & Masculinity*, 10, 175-189.

The Conformity to Masculine Norms Inventory-46 (CMNI-46; Parent & Moradi, 2009)

The following pages contain a series of statements about how men might think, feel or behave. The statements are designed to measure attitudes, beliefs, and behaviors associated with both traditional and non-traditional masculine gender roles. Thinking about your own actions, feelings and beliefs, please indicate how much you personally agree or disagree with each statement by circling SD for "Strongly Disagree", D for "Disagree", A for "Agree," or SA for "Strongly agree" to the left of the statement. There are no right or wrong responses to the statements. You should give the responses that most accurately describe your personal actions, feelings and beliefs. It is best if you respond with your first impression when answering.

[Response scale: Strongly Disagree – Disagree – Agree – Strongly Agree]

1 In general, I will do anything to win SD – D – A - SA

2 If I could, I would frequently change sexual partners SD – D – A - SA

3 I hate asking for help SD – D – A - SA

4 I believe that violence is never justified SD – D – A - SA

5 Being thought of as gay is not a bad thing SD – D – A - SA

6 In general, I do not like risky situations SD – D – A - SA

7 Winning is not my first priority SD – D – A - SA

8 I enjoy taking risks SD – D – A - SA

9 I am disgusted by any kind of violence SD – D – A - SA

10 I ask for help when I need it SD – D – A - SA

11 My work is the most important part of my life SD – D – A - SA

12 I would only have sex if I was in a committed relationship SD – D – A - SA

13 I bring up my feelings when talking to others SD – D – A - SA

14 I would be furious if someone thought I was gay SD – D – A - SA

15 I don't mind losing SD – D – A - SA

16 I take risks SD – D – A - SA

17 It would not bother me at all if someone thought I was gay SD – D – A - SA

18 I never share my feelings SD – D – A - SA

19 Sometimes violent action is necessary SD – D – A - SA

20 In general, I control the women in my life SD – D – A - SA

21 I would feel good if I had many sexual partners SD – D – A - SA

22 It is important for me to win SD – D – A - SA

23 I don't like giving all my attention to work SD – D – A - SA

24 It would be awful if people thought I was gay SD – D – A - SA

25 I like to talk about my feelings SD – D – A - SA

26 I never ask for help SD – D – A - SA

27 More often than not, losing does not bother me SD – D – A - SA

28 I frequently put myself in risky situations SD – D – A - SA

29 Women should be subservient to men SD – D – A - SA

30 I am willing to get into a physical fight if necessary SD – D – A - SA

31 I feel good when work is my first priority SD – D – A - SA

32 I tend to keep my feelings to myself SD – D – A - SA

33 Winning is not important to me SD – D – A - SA

34 Violence is almost never justified SD – D – A - SA

35 I am happiest when I'm risking danger SD – D – A - SA

36 It would be enjoyable to date more than one person at a time SD – D – A - SA

37 I would feel uncomfortable if someone thought I was gay SD – D – A - SA

38 I am not ashamed to ask for help SD – D – A - SA

39 Work comes first SD – D – A - SA

40 I tend to share my feelings SD – D – A - SA

41 No matter what the situation I would never act violently SD – D – A - SA

42 Things tend to be better when men are in charge SD – D – A - SA

43 It bothers me when I have to ask for help SD – D – A - SA

44 I love it when men are in charge of women SD – D – A - SA

45 I hate it when people ask me to talk about my feelings SD – D – A - SA

46 I try to avoid being perceived as gay SD – D – A - SA

APPENDICES C - Demographics sheet

Demographic Questions:

1. Do you regard yourself as a spiritual person?

no, yes - Christian, yes - other.

2. Do you regard yourself as a religious person? no, yes - Christian, yes - other.

3. Do you have a denominational affiliation (please circle):

No, Baptist, Anglican, Mennonite, Catholic, Lutheran, other: _____

4. Marital Status: Married, Single, Divorced, Widowed, Common-Law

5. How many Children do you have? 0, 1, 2, 3, 4 +

6. What is your age? Under 18, 18-25, 26-35, 35-50, 50-70, 70+

7. How long have you self-identified as a Christian (in years)? 1-2, 3-5, 6-10, 11-20, 20+

8. How often do you attend Church on average (times per month)? 1, 2, 3+

APPENDICES D - Informed Consent



Participant Consent Form

You are invited to participate in a research study entitled:

Christian Men and How their Sense of Masculinity is Correlated to How They Worship

Researcher(s):

Andrew Herron,

Student M.Ed. School and Counseling Psychology

University of Saskatchewan

306.220.0243

aah546@gmail.com

Supervisor:

Tim Claypool Ph.D., R.D. Psych.

Department Head, Associate Professor

Department of Educational Psychology & Special Education

College of Education, Office: 3019

University of Saskatchewan

28 Campus Drive, Saskatoon, SK S7N 0X1

PH: [306.966.6931](tel:306.966.6931); FAX: [306.966.7658](tel:306.966.7658)

Purpose(s) and Objective(s) of the Research:

- To better understand the connection between Christian males' sense of what is normal masculinity and how this connects to how they worship.

Procedures:

- An introduction of the purpose of the study which includes an explanation of informed consent.
- Handing out of folders with the surveys and demographic sheet inside. Demographics are collected to see if there are differences in the understanding of masculine norms and styles of worship between different denominations, ages, etc...
- The two surveys are statements; you simply need to indicate to which degree that you agree with the statement or that you do not.
- I leave the room and wait out the door with a box for participants to put folders in when they are done.
- Please feel free to ask any questions regarding the procedures and goals of the study or your role.
- After the thesis is complete, all the data attained will be sent to the original creators of the inventories used.

Potential Risks:

- There are questions in one of the surveys that asks the participant their ideas on sex and violence and how this connects to masculinity. If these topics may make you anxious than feel free to not participate.
- **Risk(s) will be addressed by:**
- You are free to leave at any time, even if the survey is not complete.
- If the survey has brought up uncomfortable topics for you and you wish to seek help, please contact a counselor:

Christian Counseling Services - (306) 244-9890

Potential Benefits:

- There can be some different potential benefits from this study:
 - It can help teachers and counselors in school to better understand their male pupils and patients who may be struggling with their sexuality and/or faith.
- The data may be used to aid churches both attract and support males in the church.
- Will be working with A Roman Catholic, Mennonite, and Baptist Church for the possibility of better intraChristian communication.

Compensation:

- Coffee and donuts will be supplied at the start of the survey.

Confidentiality:

- Confidentiality will be maintained through anonymity. Your name will not be collected and there will be no way to track your responses back to you.
- These surveys are filled out in a group setting. Please help to maintain confidentiality by not saying who else was present or talk about how you answered questions.
- Data will be kept for one year by Dr. Claypool, and shredded after that.

Right to Withdraw:

- Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort.
- Should you wish to withdraw, put your forms in the envelope and drop off at door. All incomplete forms will be shredded.
- Your right to withdraw from the study extends until you hand in your questionnaires. All participation is anonymous, and there will be no way to track your forms once they are handed in.

Follow up:

- To obtain results from the study, please listen to future announcements for when the data will be available.

Questions or Concerns:

- Contact the researcher(s) using the information at the top of page 1;

- This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office ethics.office@usask.ca (306) 966-2975. Out of town participants may call toll free (888) 966-2975.

Consent

IMPLIED CONSENT FOR SURVEYS

By completing and submitting the questionnaire, **YOUR FREE AND INFORMED CONSENT IS IMPLIED** and indicates that you understand the above conditions of participation in this study.

APPENDICES E – Notices for Participation in Study

I will be conducting research on what Christian men consider masculinity to be and how this may influence their expression of faith. This will take place after the service and should only take about 15 minutes. All responses will be anonymous and voluntary. Coffee and donuts will be offered. Please see Andrew Herron after the service. Thank you for your support.

APPENDICES F – Participation Poster

Department of Education

University of Saskatchewan



PARTICIPANTS NEEDED FOR RESEARCH IN A M.ED.: SCHOOL AND COUNSELING PSYCHOLOGY

I am looking for volunteers to take part in a study of:

Christian males, their sense of masculinity and how it may affect their worship.

As a participant, you would be asked to fill out two short anonymous questionnaires and a short demographic sheet. All information is completely anonymous.

I would involve *one session*, after a Sunday service (which will be posted in conjunction with your pastor or priest and posted soon), and should take *only about 20 minutes*.

In appreciation for your time, I will provide coffee and donuts and I will make sure that you have access to final findings of the study.

For more information about this study, or to volunteer for this study,

please contact:

Andrew Herron

College of Education, Masters of School and Counselling Psychology

@ aah546@gmail.com.

**This study has been reviewed by, and received approval through,
the Research Ethics Office, University of Saskatchewan.**



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APPENDICES G – Ethics



**UNIVERSITY OF
SASKATCHEWAN**

Behavioural Research Ethics Board

Certificate of Approval

PRINCIPAL INVESTIGATOR

Tim Claypool

DEPARTMENT

Educational Psychology and Special Education

REB#

16-164

INSTITUTION(S) WHERE RESEARCH WILL BE CONDUCTED

Ebenezer Baptist Church

First Mennonite Church

St. Mary's Church

STUDENT RESEARCHER(S)

Andrew Herren

FUNDER(S)

UNFUNDED

TITLE

Christian Men and How Masculine Norm Conformity is Correlated to Their Religiosity

ORIGINAL REVIEW DATE

04 May 2016

APPROVAL ON

07-Jun-2016

APPROVAL OF:

Application for Behavioural Research Ethics
Review
Recruitment Poster
Participant Consent Form
Questionnaires

EXPIRY DATE

06-Jun-2017

Full Board Meeting ☐

Delegated Review ☒

CERTIFICATION

The University of Saskatchewan Behavioural Research Ethics Board has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original protocol submitted for ethics review. This Certificate of Approval is valid for the above time period provided there is no change in experimental protocol or consent process or documents.

Any significant changes to your proposed method, or your consent and recruitment procedures should be reported to the Chair for Research Ethics Board consideration in advance of its implementation.

ONGOING REVIEW REQUIREMENTS

In order to receive annual renewal, a status report must be submitted to the REB Chair for Board consideration within one month prior to the current expiry date each year the study remains open, and upon study completion. Please refer to the following website for further instructions: <http://research.usask.ca/for-researchers/ethics/index.php>